

etwoon
**The Sup
plication:**

That the nobles and comons of
Osteryke made lately by their
messaungers, vnto kyng
Ferdinandus, in the
cause of the Chri
sten Reli
gion.

Item. The kynges answere to
thesame.

¶ Wherpon foloweth the wo
des that the messaungers
spake vnto the kyng
agayne at their
departing.

Anthony Munday
1577



Myles.C. to the Reader.

His last moneth of marche (most deare Reader) was deliuered vnto me in the hys Almaynes language a copie of this present supplicatio in prynt, whereof trulye I was right glad: Not onely to heare of so many noble men & so great a multitude of common people thus feruently hongiing and thirsting after Gods holy worde, but also it dyd me good at my hert, to reade of the most humble & gentle fashions, that they vse toward the same. For first they rúne not rashly together on head, nether take they their clubbes in their handes, to bring in Gods trueth by violence, but lowly & with due subiectiō seke they such cōueniēt meanes, as are of Gods ordinaunce: knowinge, that the cōmen reformatiō of euery realme

countre, or citie, ought to be mynistrated by the office of the king, prince, or ruler of the same, and not by anye priuate personne. Secondly, whā they haue their answer, though they can not obteyne their iust sute, yet make they no murmuringe ner grudginge, but committe their cause vnto God, and remayne in their supplicatiō. Thirdly, though the kinge be of another mynde, and willet them to be as popyshe in their beleue as their fathers were afore thē, yet in that behalfe they preferre the worde of God aboue all the preceptes of men, allbeyt they cease not from prayeng for their pryncce, ner fro ioperding their bodies & goodes with him and for him.

Such holy & vertues ensamples (gentle reader) doth god set forth for our instrucciō, & all to

gyde vs in his right waye, to mo-
ue our hertes vnto earnest repen-
taunce, to make vs hunger and
thirst after righteousnesse, to pla-
te in vs all louyng obedience, &
peaceable behaueour towarde
our heades and rulers, & to sha-
me those wycked Babilonians &
sedicious Cozaites, that disturbe
all ordinaunces of God, eue tho-
se murmurers & complayners,
that had rather sitt in Egypte
by the fleshy pottes, & to enioye
the pleasures of synne for a sea-
son, then to be reformed & fed
of God in the wildernesse. O un-
thankfull and slowe bellies. O
where is now among vs such fer-
uentnesse towarde Gods glorie,
such earnest repentaunce & amēd-
ment of life, as the prophet Jo-
nas describeth in the Ninuites
& as this present supplicacion de-
clareth plainely to be in this peo-

ple: which though they cā not be
suffred to haue Gods trueth syn-
cerely preached among thē (exce-
pte it be by stealth) yet are they
feruent toward his gloꝝy, thir-
stie after the water of life, wash
their chekes with teares for lac-
ke therof, vnfayned in their re-
quest, true & faithfull vnto God
and their countre, & euen ready
with ten handes (as they saye)
to receaue a right Christē refour-
matio, & that in al brute & peacea-
ble behaueour. Lorde what shall
woꝝth of vs then, that hauyng
such delite in oure old wicked cō-
uersatio, shame not to refuse all
honest amēdmēt of lyuinge? full
litle remembꝛe we, that the good-
nesse of God doth call us to repē-
taūce. And what els do mē procu-
re & heape vp vnto thē selues by
such obstinate hertes, then the
wꝛath of God agaynst the grea-
te daye of his appearinge?

Now (gētle reader) that thou
mayest take some edifiēg by this
present supplicatiō, cōsidre thou
these poyntes therin: first, that
for all the multytude of dogges
which go againe to their bonite
the lord ceaseth not yet frō ray-
sing bp some to call bpō his holy
name, as thou maiest se here in
this people, whom the lord hath
turned (as he daylye doth many
other moo) vnto his trueth. Se-
cōdly, lerne at their ensāple not
onely to desyre & wishe for amēd-
mēt of all abuses, but also take so
me paynes & labour thy selfe in
helping therto, and be content
to bestowe thy body and goodes
for the same. Thirdly, make thy
first complaynte and sute to All-
mightie God, and then remem-
bre, that in seeking this precious
perle and iewel of reformation
at the office of the hyer powers,

thou forget not the frutes of hu-
manite & loue. fourthly though
thou canst not haue thy lausfull
request, yet leaue not thy deuotic
bndone; make no disturbaunce.
be peaceable, cōmitte the cause
to God, ād confidze, that our syn
full yues haue deserued no bet-
ter, & that it is euen the heuy in-
dignacion of God, that so many
Prynces and rulers had rather
be disceaued with ypocrites (as
Achab was with his foure hun-
dred chaplēs) then to haue pitie
on their owne soules, thē to ha-
ue cōpassion on their pooze subie
ctes, thē to haue Gods glorie ād
his holy word to flourish in their
countrees, thē to be lerned be ty-
mes, and to embrace the deare
sonne of God: whose wrath whā
it is kindled (as the. ii. Psalme
sayeth) then blessed are all they,
that put their trust in him. Amē

The suppli

cacion, whych the lower coun-
tries & cyties of Osterreich, made
by theyr messaungers vnto the
Kynge Ma. of the Romay-
nes, Ferdinandus, in the
cause of the Christen
Relygion.



Most noble and mightie
Prince, oure most gra-
cious soueraine Lord,
in most humble wyse be-
sech youre royall Ma. the mes-
sagers of your true & faythfull
countre, to tendre graciously
their vnsayned and hartie mea-
ninge, Supplicatio and request
whych they and their assynpte
that haue sent them, do with in-
ward sighynge hertes & Christe
romakes make continually br-
to Allmyghtye God, To the in-

tent that he maye be prayled of
hys people thowome true repen-
taunce, thowome assured bndoub-
ted hope, & thowome the stedfast
fayth of his godly worde: To the
intent also that he maye gra-
cyously & fatherly graunt your
Royal Ma. a prosperous victo-
ry agaynst the sorest enemye of
hys Christendome, and that he
maye lende youre grace & youre
faythfull countrees a perpetu-
all peace, accordyng to the har-
tye request of youre sayde fayth-
full subiectes. Thys they most
humbly beseeche youre Royall
Ma. to tendre and confidre, and
in most gracious and fatherly
wyse to accepte it, accordyng to
the earnest expectacyon of youre
sayde subiectes.

ffyrst, the messagers of youre
sayde faythfull countrees do sig-
nifye to youre grace with har-

the lamentacyon, that (for all
they) faythfull contynuall io-
pardyng of their bodies, goodes
and bloude) the destruction of
poure sayde countrees is ones so
manifest, that (yf amendement
shuld not follow thorough the mer-
cy of god) ther is nothing more
certayne, then the pyteous way-
fyring and fynall desolacion ther
of. And euen so must it ensue, yf
we all from oure whole hertes,
do not turne vnto hym by true
penaunce and vnfayned recea-
uyng of his godly worde.

Now for as muche as poure
graces sayde faithfull subiectes
(of the very naturall loue that
they beare toward poure Royall
Ma.) are greatly desyrous and
wellwilling, to ioperde and be-
stow all thier power, that the
countre maye remayne to your
noble Grace and to poure yssue,

in good vnderstandinge, & in all
dewties of obediēce vnseparable,
& that youre graces lōdes & peo-
ple may be helped to their welth
& maintainaſce: Seeing also that
of loue which of dewtie we beare
toward God & youre grace with
most hūble & faythfull hertes, we
cōdēre not onely the bowe that
we fyrst made vnto God in bap-
tyme touching oure synfull lyfe
but also oure bownden dewtie
which we owe vnto youre royal
Ma. as to oure superiourite or-
dēned of God: And pondryng
lyke wyse oure eternall & tempo-
rall lyfe together, we knowlege
it oure dewtye to signyfy vnto
your hyghnesse, oure faythfull
& true meanyng, how this intol-
erable burthē & destruction of
the cositre (which is y^e very scour-
ge of god) may be takē awaye,
& euery thinge restorēd agayne

unto true vnderstandinge, & as
it ought to be. And consideringe
that all oure intent, counsaill &
hādling is dyrecte onely to your
graces worshippe & increace of
honoure, and to the welth and
prosperite of the londe, we trust
your highnesse wyl most gracy-
ously accepte the true and fayth-
full dealyng of youre sayde cou-
treys, and so tendze the same,
that now, in thys extreme ne-
cessyte, all such thynges may be
taken in hand, as make for the
comen peace, and the couctreys
welfare: And agayne, that all
such thynges maye be put dow-
ne, as geue occasion to dysur-
baunce and destruction of the
publyke weale. Whych yet can
not so come to passe, vnlesse your
Royall Ma. shew it selfe in most
gracious wyle towarde youre
sayde countre. And also excepte
A.iii.

your hyghnesse do fatherly ac-
cepte and tendre thys matter,
whych they haue proued neces-
sary to be a good meane or be-
gynnyng of good thynges to
come, & maye turne to the pro-
sperite both of your hyghnesse
and also of the londe.

For and yf the origenall cause
of the destruction of the countre,
and the occasion of the manifest
scourge of God be well wayed, it
maye easely be perceaued, that
it commeth for oure vnrepen-
tant synfull lyues: & that it
foloweth, first because we dispi-
se Gods commaundements and
his holy word: & secondly becau-
se that in all estates ther is in
maner no good politike or cy-
uile fashion, but too wilfull a
kinde of lyuige agaynst all good
maners, orde and right: & by
reason that in priuate house-

plunge there is vnrmeasurable
waſtpage and miſpendynge, &
no good nurtoure. But the moſt
principall occaſion and greateſt
offence is, the deſpyſinge of God
and his whoſome worde: for the
whiche God layeth this ſcourge
vpon vs. For thoroughout all the li-
ues of the Bible and of the New
then it is euident, that Almighty
God puniſhed all Monarchi-
es, empires & kyngdomes, not
ſo much for the dayly ſynnes of
the people (to the whiche our
fleſh is naturall geuen) as for
ydolatrye and deſpyſing of his
godlye worde. Of this is testi-
mony ſufficiēt the captiuitie of Ba-
bylon among the Jewes, whiche
came becauſe they receaued not
the Prophetes, and becauſe they
ſet vp a new ſeruyng of God con-
trary to his worde. This was
teſtified alſo at the laſt in their

small destruction at Hierusalem
which folowed, because they cru-
cified the sonne of God, and despi-
sed his doctrine.

The same is euident like-
wise by the mightie Monarchies
(or empyres) of the Assyrians &
Greekes, which all were suppressed
by the Turkes (being first but a
small simple people) and set from
all their Gods seruyces, lawes,
dominions, & so vtterly destroy-
ed, that there is now in a ma-
ner no demonstration of their
Empyre, suche worthy punysh-
ment haue they receaued. For sein-
ge they wold not embrace almi-
ghtie god and his word, but fell
from him after they had knowne
him, they were therefore constrain-
ed by force to fall in to this de-
uelyshe darcknesse and captiui-
te of the Turke. Which bondage
yet neuerthelesse, Almyghtye

God dyd not sodely sende amōge
them. For sire hundredth yeaers
had the Turcke ynough to do
with the empyre of the Grekes,
with continuall warre, or euer
he cōquered it. But seynge that
God Almightye dyd thus allure
them vnto true repentaunce &
to his wholsome word, and they
wolde receaue none of hys fa-
therly moncyons, he therfore
suffred them to be fynally de-
stroyed. Whherfore yf we cōlidre
well the power and riches of the
sayd Monarchies or Emppres
(and the famous prudent men
that were amonge them) & com-
pare the same to the beestlye re-
giment of the Turkes, we shall
perceauē, that sens the great
floude, there came neuer a sorer
plage vpo the worlde. All which
thynges ought indifferently to
be wayed of euery Chyistē hert.

Conſyderinge then that the
power and riches of thoſe Mo-
narchies or Emppres, and the
excellent wyſe men whych were
in them, myghte not wythſtand
ſo ſmall a people as were then
the Turkes, onely becauſe they
deſpyſed Gods word: for aſmuch
alſo as the Allmightie power of
God hath now layed this euident
plage vpon your graces Realme
& londe, in ſo much that for oure
like tranſgreſſion & vnrepentant
lying, he hath byſpyed poure re-
alme of Ungarpe, with the ene-
mies Tyranye in ſondy terri-
ble maner, as namely in ſpoylin-
ge poure Royall ſeate Buda,
(other wiſe called Ofen) & with
cruell burnynge in this kyngdo-
me of Behem, with horrible in-
fections alſo, death & hunger in
the lower coſtrees of Oſterriche
(whence poure graces moſt noble

progenye dyd springe) besyde all
other aduentures, how manye
thoulande Christen mens bloud
hath bene shed now moze the six-
tene yeares, and brought in to
bestly bondage: These thinges
considred, what will happen to
the thirde and last Monarchye
oz empyre, namely of þe Roman-
nes, which ouer and besyde this
greate decaye, is also inlike trā-
gression toward God: For the
Turke with the other Monar-
chies oz Empyres, hath exalted
and increaced his might aboue
all Christen heades. And out of
his prosperous successe and victo-
ries which he hath had agaynst
the Christen, he maye coniecture
that he is the scourge of God, &
that nomā can wythstande his
punishmēt. Whē this sore synne
then lyeth vpon vs, alas therfore
that we will not receaue Gods

woꝛde offered vnto vs, ner entre
in to true Chyſten repentance,
how is it poſſible for vs reſiſtyng
al good refoꝛmacion, to eſcapethis
plage, oꝛ to defende our ſelues wth
the power of all Chyſtendome?

But ſeing that the mercye
of God hath no ende, and conſy
derynge that he requyꝛeth no
thyng more of vs, then a ſure
hartye truſt in hys whoſſome
woꝛde: ffoꝛ aſmuch alſo as all
kyngdomes and regymētes are
made and preſerued by hym, &
that to ſet vp a people oꝛ head
oꝛ to deſtroye it, is his onely do
inge: And ſeing he hath alwaye
offred his godly woꝛde vnto the
people from whom he thought
to turne his plague and preſerue
them, ſo that yf they gaue cre
dēce vnto it, he deliuered them
from all euell, as wytnesse the
Aſiuites, whyche beleued the

Prophet Jonas: & as testifyeth
also the kynge of Assiria at the
preachyng of the Prophet Da
niel, which he receaued without
folowynge of any new or straunge
Gods seruyce, conuertynge vnto
God, and applyng hym selfe vn
to repentaunce of lyfe, & so was
preserued therby: youre graces
sayde faythfull countre therfore
pondyng these thinges, knowe
none other meane for the deliue
raunce of theyr soules & bodies,
then this, that Gods worde after
Christen vnderstandynge be prea
ched euery where, wherby the
people may be moued vnto Chri
sten repentaunce, and so encou
raged to withstonde the Turke.

The matter then consisteth
onely in this, that mens myndes
be kepte in ryght vnderstanding
to almyghtye God and their ru
lers, in true nourture & ordy-

nate luyng, and yet neuerthe-
less, the more pitie, an excea-
dinge erroure is crepte in tou-
chinge the righte true vnderston-
dinge of Gods holy worde, wher
in youre hyghnesse (as a Chri-
sten kyng) hath bene put to son-
dye great paynes now these
manypeares, to brynge the sa-
me Scylme to an bryte: The
matter also beyng finally so far
reset forth in the last assemble,
that sondrie articles were discus-
sed, and a generall peace in the
cause of Religion concluded bpō,
vntill the tyme of farther agre-
ment, which doubtlesse foloweth
here of, euē because that manye
articles (yea and that the prin-
cipal) are come to the right Chri-
sten vnderstandinge: and also be-
cause that as touchinge outwar-
de behaueoure and abuses crep-
te in amōge the spiritualte, they

must in a tyme appoynted , be
brought to refozmacion , & that
by them selues.

But yf this generall peace in
in the articles (which ought as
Christen poyntes to be kepte) do
not concerne youre graces sayd
faithfull subiectes , or yf a man
must stode in ioperdy of losynge
body and goodes , whan he ke-
peth the same articles , your Roy
all Ma . maye most graciously
considre , how tedvous a thing it
is , and to what inconuenience
it will growe . wherfore the cos-
tre in most hartye and humble
wise prayeth and besecbeth you
re highnesse , to bringe so to passe
by the ordynaries and all spiritu-
all offycers , that the holy Gospel
in true Christen vnderstandinge
maye be preached , & likewise the
hyest article of oure saluaciō : na-
mely , that we haue forgiuenesse

offspynes thoroꝝ þonely merites
and death of Iesus Christ: and
also that the loue of the negh-
boure and all good woꝝkes may
be taught as frutes & sure decla-
racyons of the inwarde fayth,
with the commaundementes of
God, foꝝ a contynuall true amē-
dement, as foꝝ the resystynge of
euell synfull affeccions oꝝ inely-
nacions, & to geue thankes foꝝ
this excellent grace, in that we
thoroꝝe the onelye merytes of
Christ, are delyuered frō death &
hell, and become childꝛen of eter-
nall saluaciō: And also by occasiō
theroꝝ, to rendꝛe all dewties of
faithfull obedience to youre Roy
all Ma. as to the hyer power oꝝ
deynerd of God, and to shew vnto
oure neighboures all loue lyke-
wise: And so to opteyne the re-
warde that necessarily foloweth
out of this faith and out of the

frutes therof, And that the woꝛ-
thy Sacrament of the Altare
maye be ministred vnto them
that Chriſtenly deſyre it, acoꝛ-
dinge as it was obſerued cer-
tayne hundred yeares in the be-
gynnyng of Chriſtendome. Item
that the Ordynaries oꝛ ſpiritual
tie (acordinge to the determina-
cion of the laſt Perliament) do
put downe all other abuſes in
the churches, and brynge the
into good Chriſten ordꝛe, proui-
dinge the pariſhes with good
honeſt ſoule ſhepardes, & not per-
ſecutinge them which preach
Gods worde in other places, as
they haue done hitherto.

And though the ſame abuſes be
ſo ſore rooted, that we ſuppoſe
berely it will be hard to reſour-
me them in a ſhoꝛte ſeaſon, yet
the ſayde myniſtracion of the ſa-
crament and preachinge of the

woꝛde (wherein consisteth oure
saluacion, and that ought to be
purely done, and vnperuerted)
maye not therfore cease, yea ne
cessary is it, that all this be most
earnestly pꝛynted in to the peo-
ple, that thei maye so be bzought
from their rude synfull lyuinge
and instructed vnto right true
repētaūce in the faith of Christ.
foꝛ now (the moꝛe pitie it is)
they are come from all knowlege
of God: And many curates the-
re be, which are nothing lesse
thē curates oꝛ true shepherdes
wherbye the comeli people are
become so vngodlye and rude,
that it is in maner vnpossible to
brydle them: And thus cometh
it to passe, that they dye lyke bru-
te beestes without eny Christen
instruction oꝛ Sacrament.

Wherfore the messaugers
of youre Graces sayde cōstrees,

with whole Chyristen myndes, &
with sighinghe hertes, most hum-
bly beseeche youre Royall Ma: to
tendze these thinges in most gra-
cious wise, and as a Chyristen kyn-
ge to consente vnto this waigh-
tye article, acozdinge to their ex-
pectation in youre hyghnesse :
whom they also most humbly re-
quyre, in no wise to thinke, that
youre Graces sayde londe wol-
de herebpe seke the moze occasi-
on of disobedience oz of any car-
nall libertye . For they knowe,
that we haue forgiuenesse of syn-
nes in the true vnfayned faith,
only thozow the passion and me-
rites of Iesus Chyist: and that
we than in thankfulness for su-
che excellent grace, are det bound
with oure whole hertes to cease
from all synfull luyngge, to
bryng forth all good woikes in
true repentaunce, and also with

oure bodieꝛ and goodes to declare all wyllinge obedience toward your Royall Magestie.

Considering now, that for our deliuerance ther can be none other meane, then to take such a Chyſten life in hand: And ſeyn ge it is not poſſible for anye man with good hert and fre conſcience to go agaynſt this enemye (which is the ſcourge of God and puniſhment of vs all) vnleſſe he firſt be reconciled to God, and ſure thorow the certayntie of faith and confidence in his godly promes, that he ſhall be deliuered from ſuch plague, and that they ſhall eſcape in this hoſt, which are in daunger eyther the ſelues or theyꝛ wiues, childern, or other frendes, thorow your graces generall proclamaciō lately made & commaunded, The meſſaungers therfore of your

Graces sayde londe and the parties that sent them, most earnestly with sighinge hertes & in most humble wise, beseeche youre highnesse for the loue of God, to accept this their Christen and reasonable sute most graciously, and to promys a generall peace vnto all such as behaue them selues accordinge to oure forsayde supplication and sute. And then doubtlesse will it come to passe, that (yf such a Christen life be embraced) Allmightye God shall mercifully cause this present plague to cease: and so shall it folowe also, that many well lerned and vertuous men shall take vpon them the worthy office of presthode, which then with Christes doctrine shall bringe the people vnto true repentaunce, to the feare of God, and to all obedience: And thus shall euery man with faith

full hert towarde youre royall
Ma: do his best agaynst this ene-
mye, and declare all lounge obe-
dience with body and goodes in
this and all other thinges.

Where as the sayde articles
then beyng much more excel-
lently wayed, are comprehended
in the conclusion of the last Per-
liament, and seynge it hath plea-
sed God to make vs youre Gra-
ces subiectes (which therfore do
knowlege youre highnesse nexte
Almighty God to be oure owne
deare Soueraigne lorde, haun-
ge all expectation of felicity and
goodnesse in the same) for these
causes are we in no maner of
doubte, but iour royall Ma: in
most gracious and fatherly wise
carynge for youre sayde faithful
countrees, will suffre them to co-
me in to the same estate (appoy-
nted in the sayd conclusion of the

Parliament) and consente vnto
vs here in: Accordinge to oure
most humble supplication, which
we make vnto your highnesse
(with continuall sighinge and
teares euen from oure hertes)
for the loue of God and for his
worshippe sake. And here with
most humblye committe we vs
vnto your royall Ma: in all dew
tie of lounge obedience, wher-
bye (to the thankfull recompen-
cinge of such a gracious benefi-
te in youre hyghnesse) we will
bestowe oure selues with our bo-
dies, goodes, and bloude.

Geuen, At Prague the .xiii. daye
of Decembze .Anno. M.D. xli.

Youre Graces most humble
subiectes,

The messaungers of the lower
countrees of Osterreich.

Piligram lorde of Bucheym che
fe debyte in Osterreich.

Christofer, Baron of Eytzing.

Sigismund Ludwig, lorde of Wol
ham.

Erasmus, lorde of Starhemberg.

Johan Ungnad, Baron of Su
neck, chiefe captayne of Steir.

Reinprecht lord of Eberdorf, che
fe chamberlayne of Osterreich.

Otto, lord of Lychtensteyn, che
fe marshall of Kernten.

John, Baron of Weylsprach.

George, Baron of Verbssteyn.

George, of Wolmirstorf, knyght

Sigismund Oberelberger,

knyght.

Christofer Kembschussel, knyght

Abel of Kolneck, knyght.

Erasmus Scheyrer, knyght.

Balthasar Gleyntzer, knyght.
Bonaventure of Eckē, knyght.
George of Berckham.
Martyn of Westreych.
William of Bibzach.
Frenreich of Rynsperg.
Erasmus Hochelperger.
George Memmynger.
Athatz Hohenfelder.
Wolfgang Hohenfelder.

The names of the cities.

Vienna. Gretz. Lyntz. S. Vi.
tus. Steyn. Steir. Rochelspur
Kornawenburgh. Lawbach.
Ems, Osterike beneth & aboue
the water Anisus. Kernten.
Krain, and the pyncely Erledo
me of Gortz.

The answere

of the kynge Ma: Of the Ro-
maynes Ferdynandus, to the
messaungers of the lower
partes and cities of
Osterike.



Whereas the appoynted
messaungers of the kyn-
ges Graces countrees
of lower Osterike haue
presented vnto him a wytyng
(concernynge causes of religio)
shewing and declaringe at lar-
ge, how Allmightie God hath
doubtlesse now this longe sea-
son suffered all these plagues to co-
me vpon his Christen people, as
well thow the Tyranye of the
Turcke, as with death and bur-
nyng, because subiectes do lyue
in no repentaunce, despisinge
Gods worde and not receauyng

it, and how that this is the cause
why ther coulde hitherto no vic-
tory be had agaynst the sayde
archenemi of Christendom, with
other moo articles: All the sa-
me hath the kynges royall Ma.
of the Romaines oure most gra-
cious Seueraigne lorde, consi-
dred, with their humble sute and
supplicacyon, which is, that it
wolde please his highnesse to suf-
fre them and their affynpte for
to come in to the generall peace,
which (at the last Parlyament)
was made in causes of religion.
And his Ma: hath a' gracious &
hartie compassyon of his sayde
obediēt and faythfull subiectes
(and that no lesse then is expres-
sed by the messaungers in theyr
wrytinge) because of the sayde
greuous plagues. His highnesse
also consydreth lykewise, that
the same punishmētes do folowe

because of the manifold synnes
and byces, wherwith Chyisten
people are defyled.

Wherfore his Ma:ties the
begynninge of his raigne hither
to, desyred neuer thinge more ef
fectously (nether yet both) then
the abolishinge of such manifolde
byces and blasphemies, as
are crepte in (the more pitie) amo
ge many men of hys and lowe
estate, yea the longer y more,
wherbye almightie God doutles
se is moued vnto wrath agaynst
his Chyisten people. And therfo
re (as it is openly knowne) his
Royall Ma. in his graces owne
countre hath sent forth earnest co
maundmentes and proclamaci
ons, and geuen earnest iniuncti
ons vpon the same (specially vnto
all preachers & curates) that
they in most effectuous and dili
gent wise, shall exhorthe the peo

ple to turne from such synnes &
byces, vnto a Christen and repē
taunt lyfe pleasynge vnto God.
Now where as such his Ma: gra
cious & fatherly monicyon hath
not brought forth frute acording
to the Christē request of his high
nesse, his Royall Ma. is the more
sorye, and the same was the cau
se that moued his grace (now la
tely at Lintz afoze his departin
ge) to renew the sayde proclama
ciōs, as the messaungers thē sel
ues do knowe right wel. Againe
his Royall Ma. hath neuer de
nyed hitherto (nether will do he
reafter) but that the word of
God shulde be published acor
ding to the Christen vnderston
ding therof, and preached as it
was of the Apostles & doctours,
which are approued and recea
ued of the holy Christen church.

His Royall Ma. also can not

remembze, that his hyghnesse
hath cuer caused ought to be ta-
ken in hand agaynst any man
that ordzeth him selfe after the
preachinge afoze sayde. Where-
uer his Ma: offreth himselfe in
most gracious wyse to geue ex-
nestiminations vnto the Ordina-
ries of such spirituall iurisdic-
tion as extendeth thozow out
his graces londes, to make re-
formacion among the clergie (a-
cordinge to the conclusion of the
last Parliament) to put downe
abuses, and to prouyde the deso-
late parishes with good and ler-
ned curates and soule shepher-
des: to the intent that his sub-
iectes maye be instructe with the
true worde of God, & in all other
Christe ordinaunce beside. Like-
wyse the appoynted messagers
do knowe well ynough, that for
the puttinge awaye of contēciōs
in the causes of religion, and to

bying the same to an bryte, the
kynges Ma: hath taken speciall
diligent and earnest paynes, and
that he hath spared no trauay
le ner labour at eny tyme: like
as his Royall Ma: will likewise
with all benigne dispose himself
hencefurth (and is allready of a
gracious hope) that acordynge
to the cōclusion of the sayde Per
lyament of Regenspurgh, this
Scysme maye be brought to an
bryte & agrement, by one of thes
thre waies, that is to saye, by a
generall counsaill, bi a counsaill
prounciall, or els by another co
men Perlyament. Wherefore
the kynges highnesse doth right
graciously trust & doubteth not,
but his faithfull comens & subie
ctes of his lōdes of lower Osteri
ke (and these appoynted messa
ungers of the same) wpll tarpe
and wayte obediently for the say
de lyklyode of bryte in the olde

Christe religion, and in the meane season not to seke ner medle with any alteration or chaunge but in Religion and in all other thinges toward his Royall Ma. to behaue and orde the selues. as theyr auncient fore fathers haue done toward God and to his Graces noble progenitours in all obedience, and in no wise to stoppe from so doyng, ner to take occasion of hinderance at that peace made at the Parliament of Regenspurg: consideringe that the same peace was ordeyned onely betwene both the estates of religion the one toward the other, and not betwene the estates and their subiectes: so that vntyll the nexte counsaill generall, nacionall, or comen Parliament (which within the space of eyghtene monethes after the date of that

conclusion made at the p̄rlypa-
ment of Regensburgh, shall in
the cause of Religion be procla-
med) the catholike sorte must ke-
pe the olde religion: and the esta-
tes of the protestantes must hol-
de them vnto it, wherin they we-
re founde at the makynge of the
sayde peace. which peace the
kynges Ma: doth knowlege him
selfe bounde to manteyne, and
therfore will his hyghnesse in no
wyse permytte his subiectes to
make anye new alteracyon a-
gaynst the same. This hath it
pleased the kynges Ma: of a gra-
cious mynd, to signifie vnto
the sayde messagers.

Geue at Prague the
xiii. daye of
Januarii. Anno.

M. CCCC.

rlh. C

AN The Con

clusion and last sentence of wo:
des, that the messaungers of
the countrees and cities of lo-
wer Osterike, made vnto
the answere of kynge
ferdinandus

Most noble and mightie
Prynce, oure most gra-
cious Soueraigne lor-
de: where as your roy
all Ma: (vpo oure most humble
and earnest supplicacyon) hath
graciously geuen vs a wytyng
touchinge the cause of Religion
we haue in most humble wyse con-
sidred the same, and pondred it
with Chyristen, louynge and fer-
uent myndes. And allthough
we afoze, in oure wytyng haue
knowleged (as the glory of God
requyeth) that we euery one of

bs, haue deserued this present
plage, yet is it mencioned there
also, that Almighty God (which
is the infinite wisdom) doth send
these sharpe punishmentes, not
so much for daylie and corporall
synnes (which we trust are not
so rife in your Graces londes,
as in other countrees and Pro-
uincies) as for the head synne of
ydolatry, and because the true
commaundementes of God are
turned to the honoure and filthy
lucre of men, and for that the
word of God is not preached, as
God hath taught and comma-
nded it: for herof sprange the ori-
genall of all such scourge and pla-
ge of God, as it is euident out
of sondry hystories. And for as-
much then as there hath bene
here now this long season (the
more pittie) great aduersite and
losse of victorie, and so foloweth

C.ij

on more and more, oure most ha-
ble supplication is (acordinge as
we haue besought youre Royall
Ma: vpon oure knees) that you-
re highnesse will for the loue of
God haue respecte vnto this
most waightie matter, & earnestly
to manteine the waye of God (as
he hath ordeyned and comman-
ded it) and to geue iniunctions
therein. For els verely maye we
loke for no prosperite, but be su-
re of decaye. Neither do we doub-
te any thinge at all, but you-
re Ma. doth graciously accepte
oure Christen sute in the cause
of Religio, as the articles therein
are Christenly recyted, and acor-
dinge vnto Gods word. And yet
nevertheles in oure countrees
are not the preachers permitted
to shew the worde of God, pure-
ly and spicerely, but cypied for
it, and specially for preachinge

the most waightie article of iusti-
fication or righteoudmakynge, na-
mely, that the remission of syn-
nes cometh thorow the onely
merytes and passyon of Iesus
Christ: & that we (onely of thank-
fullnesse for this vnoutspokea-
ble grace) are dett bounde to ly-
ue in true Christen repentance
as eschuyng of synne, and exer-
cysynge of brotherly loue and
other good workes.

Wherefore oure most humble &
ernest supplicacion is, that you-
re Royall Ma: (acordinge to you-
re hie and supreme offyce) wyl
haue gracious respecte here vn-
to, that the preachers which do
sincerely set forth thes articles &
the word of God like wise in other
thinges, maye be suffered. For yf
the preachers shulde by the ru-
lers be hampered, or otherwyse
bayed by the meanes herof (as

they be in certayne countrees) &
yf youre Graces faithfull comēs
and subiectes shulde be excluded
frō the peace of the Emppye, and
frō the articles conteyned in ou-
re wytynge, or stonde in daunger
by the reason therof, your high-
nesse maye graciously & father-
ly cōsidre, how tedious it will be
to the same youre Graces faith-
full subiectes. For we proteste be-
foze God in the truethe, that this
oure most humble supplicacion
whiche we make, is of no curiosy-
te, ner for anye other intent, the
onely for the honour of God, &
saluacion of oure soules, & that
with all subiection. Here with
(in hope of a right louing answe-
re here after) we committe oure
selues in most humble wise vnto
your Royall Maiesty, as to our
most gracious doore soueraigne
Lorde.



